Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous.

DYING.

My hour is come. But no unthought of hour,
Whose gloomy presence chills my souls with dread;
It steals as gently o'er my weary heart,
As the fond parent's footsteps round the cradle
Where innocent beauty sleeps. I've looked for it
Since the first opening of my youthful mind;
Sometimes in hours of gladness would the thought
Calmly as angels' voices heard in dreams,
Forbid the unmeaning laugh of careless joy,
And melt each feeling into pensive sadness.
Sometimes in midnight musings when the soul
Was weary of existence, it would come
In many a flash of wild and strange delight.
I found no pleasure in the youthful spring,
Nor the bright kindlings of the morning cloud:
My spirit lingered on the waning year,
Of the last blushes of the sunset heaven,
And the red leaf that whispered it must fall.
I loved to gaze on beauty—but 'twas not
The airy form and features bright with smiles.
But the pale cheek where death had gently laid
His first light torch and left it lovely still.
I've lain for hours beneath the aged tree
That casts its shadow o'er the homes of death,
When evening sunshine slept on every leaf
And all around was still,—I've marked the graves,
Some nameless as I would my own should be—
Some graved with all the high parade of death,
Some with low stones and moss fast creeping o'er them,
As cold oblivion gathers o'er the names
Of those who rest below—then I dismissed
Life and its changes from my heart awhile,
And thought of death till it became familiar.
I thought the humblest unremembered one
Was laid there with a sigh—some with warm tears,
Some with the grief that time could never heal,
With love enduring as the aching heart
Whose love became despair—and could it be,
That souls once full of high and heavenly musing,
Souls that could chain affection to their graves,
Were mingling with the dust that closed them in?
No! the long grass springs yearly from their bed,
The violet there renews its annual flower,
And sure the image of the heavenly nature
Is durable as they; oh you may close the coffin,
Heap high the earth upon their breast, or bind
The rocky arches of the ponderous tomb;
The soul will burst its bondage—yes will smile
At those memorials man felt bound to raise,
While it springs upward to its native home.
Oft in the loneliest watches of the night,
When silence rested on the slumbering world,
When the leaf stirred not; but serene in heaven
The moon and stars went on their glorious way,
And the winds dared not breathe while earth lay still,
And wondered at their beauty—I have thought
If when the weary cares of life are ended,
My spirit might have rest in fields of light,
And dwell in mansions calm in bliss as they.
Why might it not? 'tis clay that binds it down.
But oft even now the spirit throws off its chains,
And hurries upward through the vast of heaven
Beyond heaven's utmost bounds—even now it ranges
Beyond the farthest star whose fainting ray
Seems trembling into darkness, and borrows thence
Emotions deep and strong imaginings,
With thoughts more beautiful than earth affords
And finds a friend in each bright wanderer there.

Then surely when the bands of clay are loosed
And the strong prison of the soul is broken,
It will rise high above its boldest flight,
Above its cares, above its joys and sorrows,
And rest not till it breathes the heavenly air,
And folds its pinions at the throne of God, W.

FROM SIR THOMAS BROWNE'S URN-BURIAL.

Were the happiness of next world as closely apprehended as the felicities of this, it were a martydome to live; and unto such as consider none hereafter, it must be more then death to die, which makes us amazed at those audacities, that durst be nothing, and return into their *Chaos* again. Certainly such spirits as could condemn death, when they expected no better being after, would have scorned to live had they known any. And therefore we applaud not the judgement of *Machiavel*, that Christianity makes men cowards, or that with the confidence of but half dying, the despised virtues of patience and humility, have abased the spirits of men, which Pagan principles exalted, but rather regulated the wildnesse of audacities, in the attempts, grounds, and eternal sequels of death, wherein men of the boldest spirits are often prodigiously temerarious. Nor can we extenuate valour of ancient Martyrs, who contemned death in the uncomfortable scene of their lives, and in their decrepit Martyrdomes did probably lose not many moneths of their dayes, or parted with life when it was scarce worth the living. For (beside that long time past holds no consideration unto a sleader time to come) they had no small disadvantage from the constitution of old age, which naturally makes men fearful; And complexionally superanuated from the bold and couragious thoughts of youth and fervent years. But the contempt of death from corporal animosity, promoteth not our felicity. They may set in the *Orchestra*, and noblest Seats of Heaven, who have held up shaking hands in the fire, and humanely contended for glory.

Mean while *Epicurus* lies deep in *Dante's* hell, wherin we meet with Tombs enclosing souls which denied their immortalities. But whether the virtuous heathen, who lived better then he spake, or erring in the principle of himself, yet lived above Philosophers of more specious Maximes, lie so deep as he is placed; at least so low as not to rise against Christians, who believing or knowing that truth, have lastingly denied it in their practise and conversation, were a quæry too sad to insist on.

But all or most apprehensions rested in Opinions of some future being, which ignorantly or coldly believed beget those perverted conceptions, Ceremonies, Sayings, which Christians pity or laugh at. Happy are they, which live not in that disadvantage of time, when men could say little for futurity, but from reason. Whereby the noblest minds fell often upon doubtful deaths, and melancholly Dissolutions; With these hopes *Socrates* warmed his doubtful spirits, against that cold potion, and *Cato* before he durst give the fatal stroak, spent part of the night in reading the immortality of *Plato*, thereby confirming his wavering hand unto the animosity of that attempt.

It is the heaviest stone that melancholy can throw at a man to tell him he is at the end of his nature; or that there is no further state to come, unto which this seems progressional, and otherwise made in vain; Without this accomplishment the natural expectation and desire of such a state, were but a fallacy in nature, unsatisfied Considerators; would quarrel the justice of constitutions, and rest content that *Adam* had fallen lower, whereby by knowing no other Original, and deeper ignorance of themselves, they might have enjoyed the happiness of inferiour Creatures who in tranquility possess their constitutions, as having not the apprehension to deplore their own natures. And being framed below the circumference of these hopes, or cognition of better being, the wisdom of God hath necessitated their contentment: But the superior ingredient and obscure part of our selves, whereunto all present felicities afford no resting contentment, will be able at last to tell us we are more then our present selves; and evacuate such hopes in the fruition of their own accomplishments.

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There is nothing strictly immortal, but immortality; whatever hath no beginning may be confident of no end. All others have a dependent being, and within the reach of destruction, which is the peculiar of that necessary essence that cannot destroy itself; and the highest strain of omnipotency to be so powerfully constituted, as not to suffer even from the power of itself. But the sufficiency of Christian Immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. God who can only destroy our souls, and hath assured our ressurrection, either of our bodies or names hath directly promised no duration. Wherein there is so much chance that the boldest expectants have found unhappy frustation; and to hold long subsistince, seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing nativities and deaths with equal lustre, nor omitting ceremonies of bravery, in the infamy of his nature.

Life is a pure flame, and we live by an invisible Sun within us. A small fire sufficeth for life, great flames seemed too little after death, while men vainly affected precious pyres, and burn like *Sardanapulus*, but the wisdom of funeral laws found the folly of prodigal blazes, and reduced undoing fires, until the rule of sober obsequies, wherein few could be so mean as not to provide wood, pitch, a mourner, and an urn.

Five languages secured not the Epitaph of *Gordianus*; the man of God lives longer without a tomb then any by one, invisibly interred by Angels, and adjudged to obscurity, though not without some marks directing humane discovery. *Enoch* and *Elias* without either tomb or burial, in an anomalous state of being, are the great examples of perpetuity, in their long and living memory, in strict account being still on this side death, and having a late part yet to act upon this stay of earth. If in the decretory term of the world we shall not all die but be changed, according to received translation; the last day will make but few graves; at least quick resurrections will anticipate lasting Sepulchures; some graves will be opened before they be quite closed, and *Lazarus* be no wonder. When many that feared to die shall groan that they can die but once, the dismal state is the second and living death, when life puts despair on the damned; when men shall wish the coverings of mountains, not of monuments. and annihilation shall be courted.

While some have studied Monuments, others have studiously declined them: and some have been so vainly boisterous, that they durst not acknowledge their graves; wherein *Alaricus* seems most subtile, who had a river turned to hide his bones at the bottome.—Even *Sylla* that thought himself safe in his Urne, could not prevent revenging tongues, and stones thrown at his Monument. Happy are they whom privacy makes innocent, who deal so with men in this world, that they are not afraid to meet them in the next, who when they die, make no commotion among the dead, and are not toucht with that poeticall taunt of *Isaiah*.

Pyramids, Arches, Obelisks, were but the irregularities of vain glory, and wild enormities of ancient magnanimity. But the most magnanimous resolution rests in the christian religion, which trampleth upon pride, and sets on the neck of ambition, humbly pursuing that infallible perpetuity, unto which all others must diminish their diameters and be poorly seen in Angles of contingency.

Pious spirits who passe their dayes in raptures of futurity, made little more of this world, then the world that was before it, while they lay obscure in the Chaos of preordination, and night of their fore beings. And if any have been so happy as truely to understand Christian annihilation, extasis, exolution, liquefaction, transformation, the kisse of the Spouse, gustation of God, and ingression into the divine shadow, they have already had an handsome anticipation of heaven; the glory of the world is surely over, and the earth in ashes unto them.

To subsist in lasting Monuments, to live in their productions, to exist in their names, and prædicament of *Chymera's*, was large satisfaction unto old expectations, and made one part of their *Elyziums*. But all this is nothing in the Metaphysicks of true beliefs. To live indeed is to be again our selves, which being not onely an hope but an evidence in noble believers; Tis all one to lie in St. *Innocents* Church yard, as in the Sands of *Ægypt*; Ready to be any thing, in the extasie of being ever, and as content with six foot as the Moles of *Adrianus*.

COWPER'S LETTERS.

The first of the succeeding letters, is one of the very few in that most delightful volume, which treating of religion are at once truly rational and deeply serious, or, in other words which are not mournfully darkened by the mental malady of their author. Some of these letters we purpose to notice more largely hereafter.

To Joseph Hill, Esq. Jan. 21, 1769.

"I rejoice with you in your recovery, and that you have escaped from the hands of one from whose hands you will not always escape. Death is either the most formidable or the most comfortable thing we have in prospect, on this side of eternity. To be brought near to him, and to discern neither of these features in his face, would argue a degree of insensibility, of which I will not suspect my friend, whom I know to be a thinking man. You have been brought down to the sides of the grave, and you have been raised again by Him who has the keys of the invisible world; who opens, and none can shut; who shuts, and none can open. I do not forget to return thanks to Him on your behalf, and to pray that your life, which He has spared, may be devoted to his service. 'Behold!' I stand at the door and knock,' is the word of Him, on whom both our mortal and immortal life depends; and, blessed be his name, it is the word of one who wounds only that He may heal, and who waits to be gracious. The language of every such dispensation is, 'Prepare to meet thy God.' It speaks with the voice of mercy and goodness; for without such notices, whatever preparation we might make for other events, we should make none for this. My dear friend I desire and pray, that when this last enemy shall come to execute an *unlimited* commission upon us, we may be found ready, being established and rooted in a well-grounded faith in His name, who conquered and triumphed over him upon his cross."

To the Rev. John Newton, Nov. 30, 1783.

"I have neither long visits to pay nor to receive, nor ladies to spend hours in telling me that which might be told in five minutes, yet often find myself obliged to be an economist of time, and to make the most of a short opportunity. Let our station be as retired as it may, there is no want of playthings and avocations, nor much need to seek them, in this world of ours. Business, or what presents itself to us under that imposing character, will find us out, even in the stillest retreat, and plead its importance, however trivial in reality, as a just demand upon our attention.—It is wonderful how, by means of such real or seeming necessities, my time is stolen away. I have just time to observe that time is short; and by the time I have made the observation, time is gone. I have wondered in former days at the patience of the Antediluvian world; that they could endure a life almost millenary, with so little variety as seems to have fallen to their share. It is probable that they had much fewer employments than we. Their affairs lay in a narrower compass; their libraries were indifferently furnished; philosophical researches were carried on with much less industry and acuteness of penetration; and fiddles, perhaps, were not even invented. How then could seven or eight hundred years of life be supportable? I have asked this question formerly, and been at a loss to resolve it; but I think I can answer it now. I will suppose myself born a thousand years before Noah was born or thought of. I rise with the sun; I worship; I prepare my breakfast; I swallow a bucket of goat's-milk, and a dozen good sizeable cakes. I fasten a new string to my bow; and my youngest boy, a lad of about thirty years of age, having played with my arrows till he has stript off all the feathers, I find myself obliged to repair them. The morning is thus spent in preparing for the chace, and it is become necessary that I should dine. I dig up my roots; I wash them; I boil them; I find them not done enough, I boil them again; my wife is angry; we dispute; we settle the point; but in the mean time the fire goes out, and must be kindled again. All this is very amusing. I hunt; I bring home the prey; with the skin of it I mend an old coat, or make a new one.—By this time the day is far spent; I feel myself fatigued, and retire to rest. Thus what with tilling the ground, and eating the fruit of it, hunting and walking, and running, and mending old clothes, and sleeping and rising again, I can suppose an inhabitant of the primæval world so much occupied, as to sigh over the shortness of life, and to find at the end of many centuries, that they had all slipt through his fingers, and were passed away like a shadow. What wonder then that I, who live in a day of so much greater refinement, when here is so much more to be wanted, and wished, and to be enjoyed, should feel myself now and then pinched in point of opportunity, and at some loss for leisure to fill four sides of a sheet like this? Thus, however, it is; and if the ancient gentlemen to whom I have referred, and their complaints of the disproportion of time to the occasions they had for it, will not serve me as an excuse, I must even plead guilty, and confess that I am oft in haste when I have no good reason for being so."

We ought to consider in the darkest hours, that God's mercies are more numerous than his judgments.—When he chastens us, he leaves us more comforts than he takes. Tho' he should bereave us of all our connections, should arm the elements against our substance, and should afflict our bodies with a most painful and debilitating sickness, even then he would leave us a blessing, which would far out-weigh those, of which we were deprived. Do you ask, reader, what this blessing can be? I reply it is that of religion.

JESUS THE MEDIATOR.

This is the title of the *fourth* Discourse, in the volume lately published by Rev. H. Ware Jr. It is from 1. Tim. ii. 6. *For there is one God, and one Mediator between God and men, the man Christ Jesus.*

There are few passages of scripture in which a doctrine is expressed more distinctly and unequivocally than in this. It states, in terms, which do not admit of misconstruction, the great fundamental article of all religion, that there is 'one God;' and the prime truth of revealed religion, that there is 'one mediator between God and men.' It speaks of them as separate beings, distinct in nature, diverse in office, and not to be confounded together. It intimates no mysterious union of natures, by which the mediator is God as well as man, and the supreme Deity is mediator between himself and his creatures. But simply declares the plain, intelligible facts, that 'there is one God, and one Mediator between God and men, the man Christ Jesus.'

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To the whole family of man, there is but one God—a truth, once strange and heretical, though to our minds so familiar. However separated in tribes, however distinct in history, character and manners; however cast asunder by the physical boundaries of the globe, or the artificial barriers of society; however divided by interest or policy, or alienated by traditionary enmity; still the bond of nature connects them together, they have one Father, and one God hath created them. 'He hath formed of one blood all that dwell upon the face of the earth, and hath appointed the bounds of their habitation.' They have not indeed recognised this common and universal Sovereign; but have bestowed upon others the honors due to him alone. Superstition and folly have multiplied the objects of adoration, and peopled heaven and earth and sea with peculiar divinities. They have sometimes bowed down to the host of heaven, and sometimes to the monsters of the earth, and sometimes to the workmanship of their own hands, and have warily divided their worship between rival gods. But amidst the whole, may be heard the invariable testimony of nature, that the true object of all adoration is but one—one, infinite, independent, mind; the origin and cause, the support and end, of all other beings and all other things. He that fashioned the resplendent heavens, and rolled abroad their glorious and countless worlds of light; who moulded the beautiful earth, and cast forth the waters of the wonderful sea, and peopled all with their innumerable tribes, infinitely diversified in structure, in powers, and in happiness; is One and one only. 'Though there be that are called gods, whether in earth or heaven—as there are Gods many and Lords many—yet to us there is one God, the Father, in whom are all things, and we in him.'

The doctrine of the divine unity is essential to true religion. Erring in this, the pagan nations have strayed alike from truth and from morality in their religion, and been lost in the most mischievous superstitions. And it is not strange that it should be so; for the moral character of the religion and of the worshippers will be conformed to that of the object of worship; and where these are numerous, some of them must be bad. So long as but one infinite object is acknowledged, right reason will teach that He must be all present and all perfect; but where divinities are multiplied, as they cannot all be perfect, nor all exercise the same jurisdiction, their varieties of imperfection will of course give countenance to varieties of vice, and a crowd of gods afford shelter to a crowd of sins. So it has proved in the history of the world; vice and profligacy, irreligion and impiety, have increased with the multiplication of objects of religious homage. Among the chosen people, corruption and immorality crept in with the introduction of subordinate divinities; and all the vices, which in so great measure destroyed their religious characters and made nugatory the power of their religious law, may be traced to the demoralizing influence of idolatry.

Let us then see to it, that we be not led, under any form, or any pretence, to depart from this great principle. It has ever been found the true basis of piety, the only sufficient security of virtue. 'Beware lest any man spoil you of this, by philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.' Be jealous over this with a godly jealousy; remembering that the first of all commandments is ushered in with the proclamation, 'Hear, O Israel, the Lord our God is one Lord!' and that our Master, in solemn prayer, has the declaration, 'This is life eternal to know *Thee, the only true God*, and Jesus Christ whom thou hast sent.'

And who is Jesus Christ, whom God has sent?

The doctrine concerning him is expressed in the other clause of our text: 'and one Mediator between God and men, the man Christ Jesus.'

Observe here the truth of that divine saying, 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.' Men have imagined that they could not efficiently multiply the objects of religious adoration. But in the simplicity of that mighty universe, which man's imagination cannot grasp, there is but one such object. Men have fancied that they could not interpose too many friends and advocates between their insignificance and the high majesty of heaven; they have crowded the access with numberless mediators to solicit benediction for them, and have filled churches and altars and cloisters with the images of saints who might pray for them—until the face of the great Supreme has been hidden, and their dependance on him has been forgotten. But the simplicity of God's government rejects this crowd of suitors, whom man would thrust forward to shelter his weakness, and appoints ONE mediator between himself and his offspring—one, to be the medium of his communications to them, and their approaches to him.—There is One on the throne, and One before the throne. When the supplicant draws nigh, his devotion is nei-

ther doubtful nor distracted. He knows that there is but One to be addressed; he feels that there is but One by whom he may obtain access; and his soul is absorbed in a singel undivided act of trust and praise.

Christian Register.

BOSTON, SATURDAY, OCTOBER 22. 1825.

PUNISHMENTS AND PRISON DISCIPLINE.

One of the most striking features of civilized Society, as distinguished from savage life, is its system of punishments, or its mode of proceedure towards those who violate the established rules of the Civil Compact. The method of punishment among savages is summary, and is generally left to the judgement or the caprice of the injured individual, who centers in himself, at once, the characters of judge, jury and executioner. In civilized society there is an attempt at something better. How far this attempt is on the whole successful, either as it regards justice, morality or humanity, taking civilized society as a whole, is a question which we leave to be determined by those who have given their minds more to the subject than we have. The most sanguine and earnest defenders of the excellence of either the English or the American penal codes, do not pretend that they are perfect. None, however, we think, will be so hardy as not to admit, that in our country, in theory, at least, the system of criminal jurisprudence is a proud monument of the wisdom and justice of the community. That it is so, however, in practice, will not, we apprehend, be so readily admitted. Christian communities propose two objects in the punishment of criminals. *First* the *safety of Society*, in the restraint of the particular offender, and in the salutary terror of his punishment on others disposed to transgress. *Secondly* the *reformation of the offender*. The *first* of these objects is in some good degree attained, and society is rendered comparatively safe by the influence of our laws. But the *second* how rarely attained! How lamentably few are there of those, who are once sentenced to our State Penitentiaries, whose character of infamy, and whose thorough enmity to society are not thereby fixed! To what shall this be attributed? Is it to the real hopelessness of the case; or is it to the carelessness and indifference of Society to the character and happiness of those who have once violated its laws? We would hope not to either.

That the reformation of criminals, especially in the early stages of crime is not hopeless, we have sufficient evidence, in the success which has attended some of our penitentiaries. We have evidence of it, particularly, in the successful efforts of a benevolent *individual*,* upon the worst criminals in the worst prison in England; and we have most satisfactory evidence of it again, in the self-reformation of the felons who first settled Pitcairns Island,† and in the moral and religious character of its present inhabitants.

Must we then charge it upon the general indifference of society to the character and happiness of those who have once offended, that all criminals, almost without exception, do become still more deteriorated and corrupted by our present system of imprisonment? Is it wholly owing to a heartless selfishness of mankind, that so little successful effort is made to reform offenders, or to prevent their further corruption? We hope and trust it is not, for we think better of human nature. We would fain attribute it to ignorance and thoughtlessness, in the present generation; and we would throw back part of the fault upon a former age. Yes, the system of Prison Discipline through the world, still carries on its front striking marks of the barbarism of the dark ages, and, to the *present age* is reserved the honor, if it will but appreciate and claim it, of giving a new character and aspect to the now miserable and corrupting system of prison discipline.

In this favourable light, as regards the present generation, are we bound to view the present deplorable state of the penetentiaries throughout our country, and, with a few exceptions, we suppose we may say throughout the world. That the state of most penetentiaries is deplorable, beyond the possible conception of those who have not visited them, there is sufficient evidence in the testimony of those who have visited them, and who have been shocked and deeply alarmed at the depths of depravity to which the convicts have generally fallen, and the determined enmity to society, which is generated in almost every community of convicts, who are allowed to lodge in the same cells, or to converse together at all.

There are evils then, of a deep, alarming nature, in our penetentiary system generally. These evils we sincerely believe, are not generally, the fault of our Legislators, or of our executive officers. They are the faults of the age. The evils arise from the misconstruction of our prisons, through the mistakes, the imperfect light and limited views of the good men of past generations, who used well what light they had, and, whose misfortune and not whose fault it was, that they did not live in an age which furnished more.

The benevolent spirit of the present age, the abounding and ready efforts of the mass of influential men in society to forward all benevolent and feasible projects for the improvement and comfort of the ill-conditioned and the miserable, are sufficient evidence that there is, or will be, no backwardness in the community in applying any remedy which may be pointed out, of any known evils in our present penitentiary system. If any thing is wrong, the reason that it is so, is not that men do not wish it different, or are not ready to do their duty in effecting a reform; but it is because they are ignorant that evils exist. The public has no means of information relative to the internal state and management of our prisons, or to the most approved and successful methods of punishing the guilty without exposing them to the danger of still greater corruption and debasement.

No books have been published in this country on the subject of prison discipline, and of the few that have been published in England, it can scarcely be said that a single copy has been imported.

The great source of evil in our penitentiaries,—and the evil exists in our common jails, as well as in the state penitentiaries,—is the bringing a number of abandoned convicts into one *community*, and thus giving them opportunity, to perfect each other in their various plans of wickedness, to excite a fixed enmity to society, and to plot, successfully, the robbery and ruin of whom they please, when liberated.

It would be easy to convince any person who will attend to the subject, that our penitentiaries are not, and cannot be, on their present construction, what a benevolent community intended they should be. Intended as places of reform, they are in reality, almost without exception, (we say it fearless of contradiction, they are) most perfect schools of the highest possible corruption and depravity. So perfect is the system of corruption in these dens of iniquity, where the prisoners have daily and nightly intercourse with each other, that it is morally impossible that any young man of comparative innocence and purity, who is committed to prison for his first offence, should preserve himself from the most entire dereliction of moral principle, or from the utter perversion or extinguishment of all the better affections and sympathies of his nature.

But admitting that these evils exist, "is there any remedy?" it is inquired, and what is this remedy?" We doubt not there is a remedy, and it seems to us a simple one. *Solitary confinement* is the remedy; and it is a *practicable*, as we have a firm conviction it would prove an *effectual* remedy, at least of *existing evils*, if it should not *reform the individual*.

If there were but one convict in any of our prisons, think you he would become more corrupt or hardened by his imprisonment, especially if treated with kindness by his keepers? An entire prevention of intercourse, then, among prisoners is the grand secret of the successful management of penetentiaries. Say not "it cannot be effected." It *can* be effected. It *has been* effected, and the system is now in successful operation at Auburn, in the State of New-York, and if we mistake not, is in a train of accomplishment in the penitentiary at Philadelphia.*

Say not that "the plan is too expensive," and that "society will not submit to the tax." We think better of so enlightened, benevolent, and christian a community as ours, than to believe the suggestion.—A humane, christian man will not grudge his small share of the means which will be necessary, to save unhappy young culprits from being plunged into an atmosphere of moral poison, which, without a miracle, must inevitably seal their future as well as their present ruin.

In the treatment of convicts the worst principles and affections of human nature have generally been called into action. The better and more generous feelings of our nature have in such cases rarely been appealed to. Why should they not be? Young offenders might still be won to virtue, and even of older offenders there possibly might be hope. The benevolent Howard tried the system of kindness with effect; Mrs. Fry has proved its efficacy; and this, if we mistake not, was the system of the Friends at Philadelphia.

We have such faith, in the benevolent reforming principle that is deeply at work in society, that we cannot, will not, doubt for a moment, that, in respect to that repulsive and sickening, but essential feature of civilized society—"Punishments and Prison Discipline,"—a state of things more honourable to our nature, as well as to the age in which we live, is about to be witnessed. The humane affections of thinking and intelligent men are at work. The enlightened Christian sympathies of great and good minds are beginning to be roused up to action, and we have the best hope that a purpose, worthy of Christsanity and of a nature whose origin is from Heaven will yet be effected.

* It would be highly gratifying to us to see a history of this prison. If we mistake not it was the same that was established and conducted sometime with great success by the *Friends*. Why it passed from their hands, who managed it so well, we know not. But perhaps we labour under a mistake respecting it.

* Mrs. Fry, in Newgate.

† See Christian Register, vol. 1 pp. 24 111.

CHARACTER OF BAXTER.

From Granger's Biographical History.

This work contains much of curious and often novel anecdote, and its portraits of character are given in general with considerable energy and pith. Of these traits the following may be thought an example.—"Richard Baxter was a man famous for weakness of body and strength of mind; for having the strongest sense of religion himself, and exciting a sense of it in the thoughtless and profligate; for preaching more sermons, engaging in more controversies, and writing more books, than any other nonconformist of his age. He spoke, disputed, and wrote with ease; and discovered the same intrepidity when he reproved Cromwell, and expostulated with Charles I, as when he preached to a congregation of mechanics. His zeal for religion was extraordinary; but it never seems to have prompted him to faction, or carried him to enthusiasm. This champion of the Presbyterians was the common butt of men of every other religion, and of those who were of no religion at all. But this had very little effect upon him; his presence and his firmness of mind on no occasion forsook him. He was just the same man before he went into a prison, while he was in it, and when he came out of it; and he maintained an uniformity of character to the last gasp of his life. This is a very faint and imperfect sketch of Mr Baxter's character; men of his size are not to be drawn in miniature. His portrait, in full proportion, is in his "Narrative of his own Life and Times," which though a rhapsody composed in the manner of a diary, contains a great variety of memorable things, and is itself, as far as it goes, a history of non-conformity."

NOTICES OF HUETIUS BISHOP OF ARANCHES.

"Huetius," in the language of the Eclectic Reviewers, "is the well-known name of an enormous magazine of learning, that existed in France during the greater part of the seventeenth and the early part of the eighteenth century; a magazine to which the greatest scholars of Europe were proud to make any addition; and to which, none of them, great or small, thought it humiliating to have recourse for supplies." Of the life of this distinguished man, the memoirs written by himself, were translated into our own language a few years since by Dr Aikin. It is a life which presents, not only many amusing circumstances, but also, trivial traits of character that do not well correspond with the impressions of external gravity and stately, uncourtly learning associated with his name. His early passion for knowledge we should indeed have taken for granted; but it drew upon him also, many persecutions, such as we should hardly have looked for. "My companions," says he, whose envy had been excited by my love of letters, did every thing in their power to interrupt my studies; my books were stolen, my papers torn or wetted so as not to bear ink, and my chamber-door was barred that whilst they were at play, I might not be lurking in my room with a book, as I was frequently detected in doing. In order to indulge my own taste, it was my custom to rise with the sun, while they were buried in sleep, and either hide myself in the wood, or seek some thick shade which might conceal me from their sight. It was their practice, however, to hunt for me among the bushes, to drive me out of my hiding place.

OLIVER CROMWELL.

Granger in his "Biographical History of England" (a very entertaining, but very neglected book) describes "Oliver Cromwell" as exercising what he called 'the sword of the spirit,' upon every occasion where he thought the military sword would be ineffectual. He well knew that the people were ever more disposed to be led by preachers than captains, and to extend his influence over them, he united both characters. There is a Sermon said to have been preached by him, on Rom. xiii. 1, 'The last Lord's day in April, 1649 at Sir P. T.'s house in Lincoln's Inn-Fields.' It was published in 1680. As it abounds with low ribaldry and egregious nonsense, it carries with it no internal evidence of being genuine. Harrison and Vane were also lay-preachers in the time of the Interregnum; the first of these persons was head of a re-baptised congregation in London."

Granger in another place, remarks; "We have perhaps as many lay-preachers in the kingdom at present as there were during the usurpation of Cromwell. I could name one incomparably more illiterate than Bunyan, who was actually obliged to leave his native place for *sheep-stealing*; but who has since *climbed over the fence into the sheep-fold*, and is now the leader of a numerous flock. Some look upon this man as *a thief and a robber* in every sense of the words; but others consider him only in his *regenerate state*, and revere him as a saint."

Board of Foreign Missions. The American Board of Foreign Missions, acknowledges the receipt of $62,392, during the past year. The expenditures during the same time were $55,744. A meeting of the Board of Commissioners was lately held in Northampton. A proposition was made at this meeting to discontinue the Foreign Mission School, at Cornwall, Conn. and a Committee was appointed to report on the subject.

A negociation is in a course of progress, for a union of the United Foreign Missionarry Society, and the American Board of Commissioners. Terms of union are proposed and the two institutions will be united if the Presbyterian and Dutch Reformed churches consent to the proposal.

Religious Toleration. A toleration of the various sects has been granted in Buenos Ayres. The measure is said to be approved by the population generally. Much has been said in favor of it in the public papers. The priests make no opposition to it.—The cause of religious liberty is said to be advocated openly, by some of the newspapers.

American Tract Society. The New York State Tract Society has been united with the American Tract Society. A writer in the Richmond Visitor advocates the Union of all the religious tract Societies, as a means of giving a greater efficiency to their operations.

Protestantism in France. It is said that a strong disposition exists in France, to separate from the Roman Catholic Church, and to adopt Protestantism,—and the cause assigned is, the disposition of the priests to interfere in all affairs, public and private. The Boston Patriot gives the following statement.

"A rich merchant of Lyons lately abjured the Catholic faith and published his reasons therefor. These being reprinted in a Paris Journal, it was immediately seized by the government, on pretence of its being the effect of party spirit. The Catholic clergy are much alarmed and vexed at the course taken by several fathers of families, who, though Catholics born, chose to educate their children as Protestants."

If such prosecutions as the one related below, are instigated by the priests it is easily accounted for that Protestantism is becoming popular in that country.

"Four persons were lately brought before the mayor of Ceret, in France, for eating mutton on Saturday! The public prosecutor demanded that they should each be fined 300 francs, and imprisoned one year! The court did not impose the penalty, but directed that the *criminals* should pay the cost of the prosecution! Both parties appealed, and the result was, that the mutton-eaters on a Saturday were relieved of the costs."

The influence of the Catholic priests in France, and the manner in which some of them employ their influence is learnt by the following paragraph, from Niles' Register. "On Sunday, the 12th of June, 1825, M. B. Curate of the commune of Blois, department of Loir-et-Cher, after having merely read the pastoral letter of the bishop, which prescribed prayers of thanksgiving on account of the coronation of his majesty, Charles X. addressed his parishioners as follows;"—

"My very dear brethren, as Charles the 10th is not a christian; as he wishes to support the charter, which is a law contrary to religion, we ought not to pray for him any more than Louis 18th, who was the author of this charter.

They are both *damned*. Let those who are of my opinion rise."

Immediately two thirds of the congregation, amounting to two or three hundred, rose to signify their approbation.

The curate will be called to account by his superiors.

FOR THE CHRISTIAN REGISTER.

WARE'S DISCOURSES ON THE OFFICES AND CHARACTER OF JESUS CHRIST.

The extracts from this volume, which have appeared in the Christian Register, will, I hope, increase its already extended circulation No extracts, however, though excellent in themselves, will convey an adequate idea of its value, which consists in a great measure of the illustration which the several discourses impart to, and borrow from each other. From a collection of sermons, thrown together in the usual way, with very little or no mutual dependence, we may quote two or three passages, and exhibit them as specimens of the work; but this cannot be done, with equal justice, in the case of a book, which, like a well ordered argument, owes its perfection to the harmonious relationship of its parts. A person may read, for instance, with great satisfaction, the discourse in this volume, entitled *Jesus the Mediator*, but his understanding of the subject will be rendered still more clear by the perusal of the succeeding discourses on *Jesus the Saviour*.

I do not mean, by these remarks, to contradict the author, who tells us, in his advertisement, that he did not write with a regular design, and that we must not expect a strict connexion. The discourses do not indeed follow each other in exact arrangement, nor have they the character of a digested system; but still they explain and enforce each other, and if any one of them should be dismissed, the value of the rest would be diminished. They are calculated to do much more than answer the intention of the author. "These are only sermons," says Mr. Ware, "designed to be plain and practical, to help the Christian in his devotions, rather than in his speculations." They are plain and practical, and are eminently fitted for the purposes of devotional reading. But they not only may warm and encourage the hearts of devout and simple christians, who are satisfied with believing and obeying, but may resolve the doubts of inquiring christians, who feel themselves unsettled on some questions of faith, and may answer the interrogation, which, sometimes in malice, and sometimes in honesty, is so often put to Unitarians, "What think ye of Christ?"

In this view, they supply a want, which we have long felt, and which we now consider as no longer existing. Not that Unitarians have been backward or unsatisfactory in defending their particular sentiments with regard to the person of the Saviour; for sermons and treatises are abundant, which have done this in a most able manner; but it never before has been done in so popular, accessible, inviting, and complete a manner. It is difficult for one to recollect in what separate discourses, this or that question has been handled, and still more difficult to bring them all together for consultation or a course of inquiry. If a controversial work is mentioned, it is liable to be objected to, because it is controvertial, which with many is a word of bad omen and repulsive import. But Mr Ware's Discourses, without being controversial in their character, are strictly Unitarian in their meaning and tendency, and faithfully represent the general views of Unitarians on the interesting subject of the offices of Christ. They are calm, practical, and devotional; call no man's faith in question; make no attacks; assume no martial attitudes. Peaceably and seriously they develope a rational belief in Christ, under the following heads; Christ the Foundation; Jesus the Messiah; Sufficiency and Efficacy of Faith in the Messiah; Jesus the Mediator; Jesus the Saviour; Jesus the High Priest; The Atonement by Jesus Christ; Jesus the Intercessor; Christ the Judge of the World; On Honoring the Son; The Example of our Lord.

It has been sneeringly said, that the faith of Unitarians consists in negatives. Here is a volume of affirmatives. Here are eleven sermons, which really set forth what we do believe. There is now no excuse for this kind of cavilling. Read these discourses, we say to all; and if you are not fully informed of the views of Unitarians with regard to the character of Christ, you must belong to that class of most desperte blind men who will not see.

A UNITARIAN OF BOSTON.

FOR THE CHRISTIAN REGISTER.

In several papers, both in this city and New-York, I have noticed several paragraphs with reference to KEAN, the actor; and what treatment he ought or may expect to receive from the citizens of America. It is surprising, there should be any question, or any diversity of sentiment on the subject. Is it possible, that the moral and decent (not to say religious) people of Boston will *tolerate*, and much more, that they will *countenance* such a character? We are grieved, that any one should attempt to offer an apology for this man. For one, I am willing to be called punitanical and bigotted; but I would have him banished—not indeed, the state or country—but from our houses, our families, and from our Society. He should not be invited to act in our metropolis. Or if invited, every decent man and woman in the city should keep aloof, nor suffer their children to attend.

Will it be said, that he is no worse, perhaps, than some other players? Miserable apology! If they are generally such characters; or if *believed* to be such characters, let the theatre be closed. Here again we expect the cry, that we are severe and demure. We may be told, that we know but little of the world, that all people are frail and should be forgiven. We acknowledge, that we have not visited the theatre for ten or twelve years; but we formerly did; and we know something of the reputed characters of actors, and of the tendency of popular plays.—We will not dissemble, we should rejoice to learn, that theatrical plays were entirely discontinued among us. Next to this, we are anxious, that more care be taken in the introduction of plays for the stage, so that none of an immoral tendency, if such a thing be possible, should be exhibited; and that no known or reputed profligate be invited to *instruct* or to amuse the people. We believe it to be the duty of every virtuous citizen to use his influence in favor of purity and good morals, by a decided and open disapprobation of all those who are known to be licentious and profligate in their conduct. B. A. L.

General Entelligence.

BRAZIL. A correspondent of the Keene N. H. Sentinel, furnishes an account of the reigning family of Brazil, from which we glean the following.

Don Pedro the Emperor, is the eldest son of the present king of Portugal. He is a well made, genteel looking man, about 30 years of age. The Empress Leopoldina, is a daughter of the Emperor of Austria, and sister of Maria Louiza, widow of the late Napoleon.

Don Pedro has five infant daughters. The youngest was born Aug. 1st. At her christening, which was performed with great pomp and ceremony, the following name was given to the little Princes;—*Donna-Francis-Carolina-Joanna-Carlota-Leopoldina-dos-Anjos-Romana-Havier-de-Paula-Micaella-Gabriella-Rafaella Gorgano!* [13 in number.] The little thing (says the correspondent of the Sentinel) might have had half a dozen names more, but is supposed the priest could'nt hold his breath any longer.

RELIGION IN FRANCE. The present King of France is thought to be much less friendly to the Protestants than the last King.

The bible, we are told is not often to be found in France, either in families or in bookseller's shops. Many even of the priests of France, seem to have derived what knowledge they have of the bible, not from the bible itself, but from compilations consisting of extracts from the historical parts of the bible, the Apocrypha, and the lives of saints.

WESLEYAN JOURNAL. A new religious paper, entitled the "Wesleyan Journal," has been lately established in Charleston, S. C. It is published by a committee of the South Carolina Conference of the Methodist Episcopal Church.—This paper announces the death of five of the distinguished preachers of the S. C. Conference, during the past season.

The Treasurer of the American Unitarian Association acknowledges the Receipt of $30 contributed by the ladies of Rev. Mr Bartlett's society in Marblehead, to constitute him a life member of the Association.

LIVERPOOL SALT. The extensive exports of salt from Liverpool, are furnished from Northwitch, a place connected with Liverpool by canals and the river Weaver.

COLONIZATION SOCIETY. The sum of $303,33 has been lately contributed by inhabitants of Dedham village.

JEWS. The Jews of New York have lately resolved to erect a new synagogue in the upper part of the city. Subscriptions have been raised for the purpose amounting to 2648 dollars.

CATTLE SHOW.

The Cattle Show and Exhibition of Manufactures was at Brighton, on Wednesday, and the Ploughing Match and award of premiums on Thursday. The following account of the Show on Wednesday is from the Daily Advertiser of the 20th.

A great number of fine animals, of almost every class, was exhibited. The number of fine fat cattle was greater we believe than usual. Among the animals there for exhibition, were the beautiful horse and mare presented to the Agricultural Society by Admiral Sir Isaac Coffin. Of manufactures, a great variety were exhibited, particularly of the household descriptions. These indicated a good degree of improvement.—There were many specimens, of excellent Cloths, Kerseymeres were remarked as particularly deserving of notice. A great number of persons, as usual attended the exhibition, and the members of the Agricultural Society dined together.

GEORGIA ELECTION. The following is the result of the election in the counties yet heard from. It is even more favourable for Gov. Troup than his most sanguine friends anticipated, and shows, so far as can be inferred from the votes of so small a part of the state, that the popular feeling is strongly enlisted on the side of Troup, in his controversy with the government of the United States.

	For Troup.	*For Clarke.*
Chatham county	595	132
Effingham	197	16
Liberty	210	82
M'Intosh	117	85
Bryan	149	6
Richmond	397	447
	1665	768

[*B. D. Adv.*

The Essex Register contains a list of vessels belonging to Salem and Beverly, amounting to 32 ships, 5 barques, 95 brigs 60 schooners, and 6 sloops, of a tonnage of 34,224 tons belonging to Salem, and 1 ship, 10 brigs, 37 schooners, and 4 sloops, of 5193 tons belonging to beverly. The tonnage of this district is 39,417.

Canals in Great Britain. It is stated by the Register of Arts and Sciences, that there are in Great Britain 103 canals, the total extent of which is 2,682 1-4 miles, which cost thirty millions sterling. This estimate of the cost gives an average of something more than eleven thousand pounds per mile.—There are in the various canals 48 subterranean passages.—40 of which have an extent of 32 miles. None of those works were projected prior to the year 1775.—*Daily Adv.*

The United States' Mexican Road Commissioners have purchased from the Osages the right of a road through their land for the unmolested use of the citizens of the United States and Mexico. A like treaty is to be made with the Kansas, the only intervening tribes between our settlements and those of Mexico. We may therefore expect that the internal commerce between the two countries will be revived under so far more favourable auspices than it has ever been.

FROM HALIFAX. We have been favored with Halifax papers to the 8th inst. They do not contain much news.

A steam boat company has been formed for navigating between the West India Islands. The capital is £100,000 in shares of £50 each. The vessels are to be of large dimensions, and elegantly fitted up with separate apartments, and female attendants for ladies. The prospectus states that the deck will be as large as that of a frigate, the awnings always spread, so that in the calmest weather it will be always cool from the draught which will be caused by the rapid motion of the boat, which will be from ten to twelve miles an hour.—The boats will always be upright, and will navigate so near to the shore, that many persons will be induced to take a tour of the islands from the beauty of the scenery. *B. D. Adv.*

The total amount of property shipped and unshipped at London, in one year, is estimated at nearly seventy millions of pounds sterling, the number of watermen in navigating wherries and crafts at 8000; and that there are 4,000 laborers lading and unlading ships, 1200 revenue officers constantly doing duty, besides the crews of the several vessels. The exports and imports employ about 4000 ships, while the cargoes that annually enter the port are not less than 11,000. *Cent.*

EARL GROSVENER. In Carter's Letters from Europe, we have the following anecdote, in relation to the salt works of Northwich.

"A year or two since, Earl Grosvener, (whose pardon, a well as that of my readers, I must beg, for so often introducing his name,) was publicly insulted by the manufacturers in the streets of Nothwitch. He determined to avenge the indignity, by touching the pockets of his political opponents, and accordingly opened a new salt mine, the products of which have seriously affected the commodity. So said our informant."

DESHA'S TRIAL. It appears that Desha, the supposed murderer of Baker, has been tried again and convicted. The Judge however has granted a new trial.

The following remarks on the subject are from the Kentucky Reporter.

The new trial granted to the Governor's son, by Judge Brown, has given rise to much conversation.—There may be some difference of opinion as to the sufficiency of the ground assumed by the council for the prisoner to sustain the motion for a new trial, which we understand was simply an omission on the part of the prosecuting attorney to introduce evidence to prove that the murder was committed in the county of Fleming, as set forth in the indictment; but we believe that nine-tenths of the profession are against the Judge. Indeed this decision has produced a very general sentiment of disapprobation, if not disgust, among candid men of all parties. The predictions in Mr Wickliffe's celebrated venue speech are forcibly recalled to mind.

It must be highly gratifying to every lover of his country to observe the correct moral feelings which pervade our public journals, in relation to the conduct, and the intended visit to their country of Kean the tragedian. The following remarks are from the Boston Patriot of the 19th inst.

"Mr *Kean*, in taking leave of the Liverpool stage, says he is driven from England by "*ruffians*" and *scoundrels*." We hope if his imprudence shall induce him to brave the feelings of the American Public, that he will here find the standard of moral feeling sufficiently pure and elevated to drive him from the stage and afford him an opportunity of finding out, that people who set their faces against *adultery* are not to be stigmatised as "*ruffians*" and "*scounderls*" with impunity."

GREAT CANAL. The London and Portsmouth ship Canal is now decided on. Capital of the Stock £4,000,000. It is said the East India Company have taken 5000 shares, at £100 each; and his Majesty's Ministers have approved the project. It is intended to be navigable for ships of the line and the largest Indiamen, which, with the aid of steam boats, will be able to perform a passage from London to Spithead, in about twelve hours.

BOSTON DISPENSARY.

At the annual meeting of the Contributors to the Boston dispensary, holded 13th October, 1825, the following gentlemen were chosen Managers for the year ensuing;—Hon. Wm. Phillips, Rev. H. Ware, jr. Jos. Coolidge, Sam. H. Walley, Joseph Tilden, Samuel Snelling, Edward Tuckerman, Edward Phillips, Benj. West, Isaac Winslow, Thos. W. Phillips, Esqs. and Rev. Francis Wayland, Jr, in place of the Rev. Dr Baldwin, deceased.

Gideon Snow, Esq. *Treasurer.*

At a meeting of the Managers 13th Oct. 1825, Hon. Wm. Phillips was chosed *Chairman*, and Thomas W. Phillips, Esq. *Secretary* for the ensuing year.

Aaron Dexter, M. D. and and Wm. Spooner, M. D. Consulting Physcians.

John D. Wells, M. D, Visiting Physician for Northern District; George W. Otis, M. D. for Western do.; Winslow Lewis, Jr. M. D. for Southern do.; Samuel Morrill, M. D. for Eastern do.

Samuel Clarke, M. D. *Apothecary.*

Voted, That the thanks of the Managers be given to the consulting and visiting Physicians for their faithful services during the past year.

The following is an abstract of the Returns of the Physicians for 1825:—

Eastern District, No. of cases 597—Deaths 22, Cured 512, Relieved 18, Removed to hospital and still sick 45.

Southern do. Cases 566—Deaths 28, Cured 466, relieved 8, Removed and still sick 23. Incurable 9, Births 32.

Western do. Cases 254—Deaths 19, Cured 211, Removed and still sick 16.

Northern do. Cases 619—Deaths 35, Cured 489, Relieved 32, Removed and still sick 63.

Total in the city—Cases 2036—Deaths 104—Cured 1678 —Relieved 66—Removed to Hospital or still sick 147.

THE GREEKS AND TURKS.

PARIS, Sept.—We (*Etoile*) have received the following letter from Corfu, dated 10th of August:

"Three days ago the Seraskier, attempted a fourth attack on Missolonghi with 6,000 men divided into three corps.—These troops succeeded in making themselves masters of several parts of the fortications, and kept their ground for some time: but they were at length driven out with considerable los, which is stated at 3,000 men killed, wounded and prisoners. Another account says the Turkish force was 30,000, that they lost 9,000 men, and that the Greek squadron destroyed and took some of the Turkish ships.

The Greek fleet, consisting of 40 armed vessels and 12 fire ships has re-appeared near Patras. The Captain Pacha has retreated under the protection of the forts, after having exchanged with it a few shots.

The following is an extract of the news that has been in circulation for a few days:—"On the 5th the captain of a vessel from Zante says, that soon after his departure, on the 1st of this month, he saw, at a distance, the Greek and Turkish fleets engaged, and that soon after he discovered a Greek brig which he presumed to be a fire ship, fighting in the midst of six Turkish frigates. The Captain, continuing his voyage, lost sight of the two fleets, but heard for a long time a heavy cannonade."

We expect with impatience the details of the meeting of Miaullis with the Captain Pacha.

Sachturis, with 28 ships, and 10 fire-ships, under Canaris is gone to attack, in the port of Alexandria, the Egyptian fleet preparing there for another expedition.

The following is an extract of a private letter received from Corfu. Letters from Zante, also, convey the same intelligence, but in a less detailed manner. *Dai. Adv.*

"*Corfu, Aug.* 11.—I cannot fail to communicate to you the following satisfactory news from Greece. Know then that after Missolonghi had been blockaded 105 days, by Romeli, Valessi, and strictly besieged for some days by land and sea, by all the Turkish forces, they endeavoured through the means of the Commanders of the European vessels at that station, to persuade the besieged to capitulate, promising to leave the inhabitants, not only their arms, but also their effects. The mediators did not fail to intimidate the inhabitants, by saying, that if they did not give up the place the enemy would take it by assault, and give quarter to none; and they even represented the Greek fleet as unable to come to their assistance, since the mariners were occupied in transporting their families to places of security in other countries. And they said, also, that the whole of the Peloponesus was on the point of falling into the power of Ibrahim Pacha. On hearing this, some timid Chiefs began to hesitate, and a council of war was held. The first who answered the proposition was the brave Nota Bozzaris, who spoke to this effect, 'I and my 500 will sacrifice ourselves, and the enemy shall, at least, not gain Missolonghi, without having planted his flag among our bones.' In the same manner the famous Nicetas replied also, after him all the others, who at first had been inclined to capitulate. The Captain Pacha having heard this, informed Romeli Valessi, that the time was precious, since he expected the Greek flotilla every moment in those waters, and that he would not be able to remain there any longer, and that therefore, the order for the assault should be immediately given. That he, in the meantime, would second the assault with his boats. Romeli Valessi immediately ordered all his troops, who were in great numbers, some say 32,000 to arms; and on the 2d of August, two hours before sunrise, the Turks assaulted the place on all sides by land and 4000 men in their boats assisted their operations by sea. The firing lasted four hours, and all the surrounding places were shaken by it.

"The commanders of the European vessels stood on the look out, on the masts of their ships, with telescopes in their hands, but the denseness of the smoke impeded their seeing. When the carnage was somewhat decided, they saw, with surprise, the banner of the cross still waving on the walls of the fortress; for they had not doubted in the least of its being obliged to surrender to the assault of so formidable a force. The Greeks fought with indescribable ardour and intrepidity, and filled the trenches with the enemy's corpses. Several thousands found a grave beneath the walls of Missolonghi, and the rest fled, pursued by the Greeks, to Kerascovo. A great quantity of ammunition, baggage, colours, &c. fell into the power of Greeks. Nicetas performed prodigies of valour at Vassaladi against the enemy, who attacked that place by sea, all of whom fell victims, as the Turkish fleet fled before they could regain their vessels. An Austrian schooner of war brought this intelligence to Zante. An English frigate arrived here, has brought many letters and couriers, which come express from all sides, and confirm this important victory. Our Lord High Commissioner shed tears of tears of joy, and conceded the merited tribute of praise to Grecian valour, and particularly to that of Nota Bozzaris. The same frigate, coming in haste with the news, passed the Turkish fleet, which was in action with the Greeks quadron. A merchant vessel from Ithaca confirms the above, and adds, that on Monday and Tuesday the captain heard a heavy cannonading, and saw the summits of the mountains covered with people with telescopes in their hands. We expect to hear almost immediately the result of the naval engagement. We hope, that the Peloponessus will soon convince Ibrahim Pacha of the valour of its inhabitants. He has already lost many of his followers in different engagements. He is surrounded by 20,000 Greeks at Tripotama, who will not permit him to escape.

We publish to-day under proper dates, several articles of intelligence from Greece, from which it appears that up to the last date, the powerful attempts made by the combined Turkish forces to get possession of Missolonghi, had failed. In the Morea it is pretty evident that the Egyptian army, well disciplined, well provided, and furnished with European officers, kept undisturbed possession of the plain country, and was probably about to undertake the seige of Napoli di Romania. The merchants of Smyrna, who have never had any faith in the success of the Greek cause, now think their doom more certain than ever. In addition to the extract of a letter from Smyrna, which we lately published, the Centinel gives the following.

"*Smyrna*, 30th *July*, 1825. A vessel has just arrived from Napoli di Romania, with letters to the evening of the 27th inst. which state that the Fgyptian army had, on that day, arrived before that place to besiege it, and that there was but little hope of its being able to hold out many days. This is the last rampart of the Greek cause. It is much to be regretted that the Greeks have *recenlty massacred all their Egyptian prisoners*—they have thus rewarded the extreme humanity of the Egyptian commander in chief. We fear shortly to hear of horrid retaliations."

From another Letter, dated "Smyrna Aug. 1.—I am very sorry to say the Greek affairs are *very bad*. A letter from Napoli, of the 27th ult. says, "While writing, the Egyptian troops are making their appearance under the Mills. If they are able to take possession of them, the Geeks will lose this fortress." Should this occur, the revolution will be finished, and these unfortunate people doomed to a slavery greater than ever At Missolonghi the Turks were repulsed with the loss of two thousand men. The Greeks displayed the greatest courage. The Turks had even got into the fortress, when they were repulsed with such severe loss. Colocotroni, it appears, destroyed Tripolitza, and it was then taken by Ibrahim Pacha, who afterwards massacred 3000 men, women and children, prisoners, who on promise of quarters had reentered the city. We momently expect to hear further from Napoli. I tremble for the Greeks."

From the tenor of these letters, one would at first view be apt to consider the Greek cause at an end.—But it is not exactly so. To conquer every town in Greece, is not to conquer and subjugate the Greeks. They can only be conquered by extermination, and to root out a population of several hundred thousand persons from such a country as Greece, is no easy matter. The enemy may occupy any part of the country with an armed force, but only the part so occupied can be considered conquered. On the other hand the Greeks can make no progress in establishing a regular government, as in cultivating the arts of life. These views are confirmed by a letter which we have seen from a gentleman in Greece, who had taken much pains, and had had ample opportunities to inform himself of the state of things there. This letter is dated at Napoli di Romania as late as the 26th of July. This letter does not give any detail of military events, but concludes with the following encouraging assurance.

"Although an Egyptian army is in the heart of the Morea, the Greeks are strong—*unconquerable*, and will attain to the full measure of their ancient glory."

B. D. Adv.

MARRIAGES.

In this city, on Sunday evening last, by the Rev. Mr Sharp Mr Samuel Hancock to Miss Mary Hardy, of this city.

Mr George A. Sampson to Miss Mary L. Bates.

In Salem, Elijah L. Hamlin, of Columbia, Me. to Miss Eliza B. Choate.

DEATHS.

In this city Mr John Orcutt, aged 43, who was, through life distinguished for extraordinary industry and excellent habits. He supported a very large family by his personal labour. A proof what well-applied toil, and a good system at home can accomplish.

In Chelsea, Mrs Eunice Floyd, wife of Dea. Floyd, aged 60.

AMERICAN UNITARIAN ASSOCIATION.

THE General Depository of the Association is established at the office of the Christian Register, No 81, Washington street, (Up-Stairs.)

Mr David Reed is appointed General Agent for the sale of Tracts from whom subscribers and agents will receive their supplies. oct 22.

UNITARIAN MISCELLANY.

COMPLETE sets of the Unitarian Miscellany may be had at the Counting Room of the Christian Register, No. 81 Washington Street.

☞ Also odd numbers furnished.

☞ REMOVAL. ☜

THE Counting Room of the Christian Register is removed to the Chambers of the large building called CORNHILL SQUARE, No. 81 Washington Street, nearly opposite the head of State Street.

☞ The Treasurer of the Massachusetts Peace Society, may be found at the abovementioned place.

APPEAL TO LIBERAL CHRISTIANS.

JUST Published and for sale at this office, and at the bookstores generally, "An Appeal to Liberal Christians for the cause of Christianity in India, by a member of the Society for obtaining information respecting the state of religion in India." oct 15.

MR GREENWOOD'S SERMON.

THE Sermon of the Rev. Mr Greenwood, at the late anniversary of the Boston Female Asylum, is just published at this office. oct. 15

MEDICAL BOOKS.

THE following Medical Books, some new, and some second-handed, are for sale at this office.

Kiel's Anatomy.
Monroe's Do.
Boerhaave's Academical Lectures 6 vols.
Pott's Surgery 2 vols,
Bell on Ulcers.
Chaptal's Chemistry.
Cullen's Materia Medica 2 vols.
Cutbush Observations.
Hosack's Practical Nosology.
Townsend's Guide to Health 2 vols.
Smith on the Nerves.
Med Repository 5 vols. and 17 numbers.
Coxes, Dispensatory new.
Edinburgh Do.
Gallup on Epidemus.
Mann's Med. Sketches.
N. England Journal of Med. Surgery 8 vols. and 8 Nos.
Jackson on Fevers.
Hamilton's Female Physician.
Smellie's Medwifery 3 vols. with Plates,
Thacher on Hydrophobia.
Wallis on Diseases.
Mass. Med. Communications 2 vols. and 3 Nos.
Thomas' Family Physician.
Scott on the Gout.
Beddoes' Med. Observations.
Swans Sydenham.
Fordyces Practice.
Phamacopoia New York Hospital.
Moor's Sketches.
Rushes' Med. Enquiries 2 vols.
Wyllish on Diet and Regimen 2 vols.
Whytt's Phisiological Essays.
Whytts Med. Observations.
Saunders an the Liver
Tistot on the Diseases of sydentary persons.
Mead on poisons.
Hooper's Med. Dictionary.
Orton's Expositions 6 vols.

☞ Also, Parr's Medical Dictionary handsomely bound in calf. oct 8.

ATHENEUM,—No. 12, Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Athenæum, or spirit of the English Magazines. For Oct. 15, 1825.

CONTENTS.

Retrospect of the efforts and progress of mankind during the last twenty five years. The Sicilian Captive. Notices of new publications. History of the conquest of England by the Normans. Massenburg, a tale. Tales of the O'Harra family. On fashions. Parsee Rigour. Reflections of a South American seaman. On the various uses of Cuffs and Blows among different nations. Astrology. Antiquities. Curious wheel-lock musket. New lights. Anecdote. The Orkney Islands. Rapid evaporation. Singular custon. Sporting. Varieties. oct. 16.

POETRY.

From the Saturday Evening Post.

HOME! how that blest word thrills the ear,
In it what recollections blend!
It tells of childhood's scenes. so dear,
And speaks of many a cherish'd friend;
Oh! through the world where e'er we roam,
Though souls be pure, and lips be kind,
The heart with fondness turns to home,
Still turns to those it left behind.

The bird that soars to yonder skies,
Though nigh to Heaven still seems unblest;
It leaves them, and with rapture flies
Downward to its own much lov'd nest:
Though beauteous scenes may meet its view,
And breezes blow from balmy groves,—
With wing untir'd and bosom true,
It turns to that dear spot it loves.

Thus I, afar from early friends
Revert to home for every bliss;
The thought of absent dear ones blends
With all my hopes of happiness:
Though fair broad Hudson's bank may seem
Lav'd by its sparkling waves of blue,—
To me more dear is Schuylkill's stream,
Which swell'd on happy childhood's view.

When heaven shall bid this soul depart,—
This form return to kindred earth,
May the last throb which swells my heart,
Heave where it started into birth;
And should affection shed one tear,
Should friendship linger round my tomb;
The tribute will be doubly dear,
When given by those of "home, sweet home."

FRANCIS.

THE OLD MAN'S SONG.

BY JAMES MONTGOMERY.

Shall man of frail fruition boast?
Shall life be counted dear,
Oft but a moment, and at most,
A momentary year?

There was a time—that time is past—
When, Youth; I bloomed like thee;
A time will come—'tis coming fast—
When thou shalt fade like me;

Like me through varying seasons range,
And past enjoyments mourn;
The fairest, sweetest spring shall change
To winter in its turn.

In infancy, my vernal prime,
When life itself was new,
Amusement pluck'd the wings of time,
Yet swifter still he flew.

Summer my youth succeeded soon,
My sun ascended high,
And pleasure held the view till noon,
But grief drove down the sky.

Like autumn rich in ripening corn,
Came manhood's sober reign;
My harvest-moon scarce filled her horn,
When she began to wane.

Close followed age—infirm old age,
The winter of my year;
When shall I fall before his rage,
To rise beyond the sphere!

I long to cast the chains away,
That hold my soul a slave,
To burst these dungeon walls of clay,
Enfranchised from the grave.

Life lies in embrio—never free
Till nature yields her breath;
Till time becomes eternity,
And Man is born in Death.

H.

MISCELLANY.

THE AMERICAN CONFEDERACY.

The following remarks from the *London Examiner*, probably grew out of the late indiscreet and rash language and conduct of Gov. Troup, of Georgia, and the committee of the Legislature of that State. It refers chiefly, it will be perceived, to the use which has been made of Gov. Troup's threats, &c. by the English Government Journals.

The American Journals contain a curious document from the state of Georgia, in the form of a report laid before the House of Representatives of that state, by a committee appointed to inquire into the operation of certain laws imposed by Congress, which particularly affect the states in which negro slavery exists. It is a most extraordinary paper, which, if the free and strong language tolerated in America were not pretty accurately estimated, might lead to a conclusion that the southern states were about to separate from the Union forthwith. The cause of all this ire is an ordination by Congress, preventing the temporary imprisonment of the black and colored seamen of trading vessels, while they remain in the ports of the state in question. Such imprisonment the Congress feel not only to be oppressive and anti-commercial, but opposed to treaties with the Powers to which such ships belong. The resemblance of the American slave logic to the similar argumentation of our West Indian Man-owners is very striking. They will separate—they will fight—Rome and Sparta possessed slaves, and so will they. Sparta!—the good Christians—that most barbarous of all communities runs in their heads, does it? They *will* maintain a state of slavery, they exclaim;—how certainly in the long run will they not! Looking to the operation of this source of division in the most free government on earth—what a striking moral and political lesson is afforded of the mischief of personal slavery of every denomination; like the shirt of Nessus, it eats into every system of which it forms a part; and the closer it is adhered to, the more certainly operates to final disorder and decay. It is amusing to witness the eagerness with which certain journals take up this indication of an ultimate separation of the American Confederacy, which one of them asserts is an event foreseen by all sensible men. So far from apprehending this evil from the flame-colored declaration of the Georgians, while we fully appreciate the dangerous and irreclaimable nature of the source of division now under consideration, we rather look to the probability of another alternative almost as injurious as separation—we mean the necessity of too much strengthening the American general Executive. On this head, however, elaborate reasoning would be premature, on the mere production of a report which has not been adopted, and which seems altogether unlikely to be adopted in its present tone. Not to mention, that it is rather a tirade than a grave digest of fact and opinion, and so far exceedingly resembles many of the West Indian flights on the same subject. We all know what these amount to:—the rights of property, separation from Great Britain, *liberty* and death, and similar small matters, sport, as Junius would say, "in rhetorical confusion," in all sorts of fine speeches; while matter of fact marches steadily on; and the common sense of mankind, smiling at the impotent fustian, proceeds soberly to act on its convictions as heretofore.

From the Trenton Emporium.

THE INSOLVENT.

"I have a matter to mention to you in confidence," said young Mr. Grist to his neighbour Peter Prince, one morning—"You see I have got together a very handsome property, two farms, three or four houses, and with all enough to support me during the remainder of my days in peace and plenty."

"It gives me great pleasure to learn," said the old man, "that my young friend has been so fortunate as, in a few years, to realize what I have been aiming at for forty, and have hardly gained—an independence—and all by honest thrift doubtless."

"Honest, aye, you know I always sustained a clear reputation; but there is one grand point to gain yet, a finishing stroke to put to the business, and I must have your assistance."

"At your service," said Mr. Prince, "what shall I do for you?"

"My debts—my debts, Peter, they are in the way—I must apply the brush to them, or I shall never be worth a groat. The Insolvent Act you know will fix this matter, and for the present I wish you to take a conveyance of all my property, while I slip through the crucible.

Mr. Prince was a purely honest man, of the old schoool, but he had lived too long in the modern world to fall into hysterics, at the bare mention of such a proposal. He neither started, nor turned pale, nor pricked up his ears. But modestly told Mr. Grist, that he was sorry to hear such a proposition from him; and suggested in the most polite terms his doubts as to the entire correctness of such a course as he had mentioned.

But Grist, however, had been tadght in a far less conscientious school. What the last generation would have called swindling or theft, or downright roguery—he had learned to distinguish by the less grating appellations of cunning, shrewdness, and craft, To make away one's property for the purpose of defrauding honest creditors, Ned Grist, like a good many other fashionables, considered rather as an act of superior wisdom, than as a scandalous and degrading crime—and that a man deserved praise for it, instead of deserving a room in the State Prison. Acting on this theory himself; having long held it; and seeing moreover numerous instances around him in the world, not only of men acquiring property in this very way, but of men who having thus acquired their fortunes lived in the world honoured, and courted; it was scarcely to be wondered at that he should importune Mr. Prince to assist him—for even these fashionable rogues seldom venture to trust one another.

"And what then," asked Mr. Prince, "will you do with your creditors of the Great Spring factories?"

"They must all have the cut," replied Grist, "I intend to deal with perfect honour and fairness in this business, and it shall never be said that I made fish of one and flesh of another."

"What, then, cut off the widows and orphans, the poor day-labourers, and mechanics, will you have no mercy on them?"

"Mercy!" replied Grist, rather astonished at the singular turn the conversation was taking—"you'll allow, Mr. Prince, that mercy, like charity ought to begin at home, and the step I am about taking is absolutely necessary to preserve my property; I must take care of myself first therefore."

"Excellent reasoning," said Peter, "wait until tomorrow, and I will be ready with an answer."

"It is well," said the young gentleman, rather out of humour that his neighbour should be so scrupulous, "but remember, if you decline the honor, I can easily find a friend who will not."

They parted, and Mr. Prince after giving the case a thorough consideration, took up his determination. The next morning his friend called on him again, and found him willing to undertake the trust; the deeds were regularly made out and acknowledged—and Mr. Prince became the legal owner of all Grist's property.

To complete the game was an easy task. Grist put on a long face, and while he laughed in his sleeve, plead perfect poverty; went on the limits; swore he was not worth five pounds, &c. &c. and came out a new member of society; able, as he boasted, to snap his fingers at the world, as he owed nothing. But the Devil sometimes cheats his customers when they little dream of it.

A few weeks after his liberation, Grist called upon the old gentleman to release him from his agency, by making a final settlement of the property in his family. Mr. Prince met him with a grave face, and in answer told him that he could not by any means acknowledge that his neighbor Grist had any interest or right whatever in or to the property in question, because to entertain such an idea would be to charge him directly with committing perjury, when he swore he had no such interest.—And that further, as the property really belonged to other people than Mr. Grist, having been purchased out of their money, he felt it his duty to put the true owners in possession.

Mr. Grist was thunderstruck; and after in vain attempting to persuade himself and Mr. Prince that this new idea was all a joke, he abandoned the ground in utter despair; and after two or three fits of melancholy, turned himself over to labor for a decent livelihood. In the mean time Mr. Prince called the creditors of the insolvent together, and made a fair distribution of the whole estate among them.

The Emperor of Russia has by a rescript, abolished public begging in his dominions. The poor are to be provided for at the public expence.

JEWS' REGARD FOR THE SABBATH.

Extract from the Journal of the Rev. W. B. Lewis, Missionary in Palestine.

Dec. 6.—In the morning I visited two of the Ashkenazim synagogues, one belonging to the sect of the Pharisees, and the other to the Chasidim. I must acknowledge I felt much gratified to-day in walking through the streets. I could have fancied myself in some English country town on a sabbath morning. It was not, indeed a Sunday sabbath—a day to commemorate the triumphant resurrection of the Son of God from death and the grave; but it was a day apparently and universally consecrated for the acknowledgement of the One Great Being, who in the beginning blessed the seventh day and, sanctined it. No shop was open—no noise heard—and scarcely a creature was to be seen, except in the direction of the synagogue. It was solemn; and they seemed not only to confess the existence of a God, but that his commandments ought to be obeyed also; and that one day out of seven, is the least which God's creatures upon earth should devote to the special service of Him who made the heavens and the earth. I truly enjoyed a pleasure which is not often afforded in this country among Turks by nominal Christians. I spent the greater part of the day in the house of D—— B——. He wished me very much to dine with him, but he dined so early that I declined. The Jews dine very early on the Sabbath-day, as the dishes are prepared the day before, and left in a hot oven: to have a hot dish they must delay the hour of dinner. The Jews cannot even indulge themselves on this day, with tea or coffee, (except such as have Christian or Turkish servants,) as it would require the lighting of a fire. Yesterday evening, after the Sabbath had commenced, a woman in the house where I lodge, called my servant, and made him take a lamp to light the fire for her. The Jews do not think it wrong to ask a Christian or a Mussulman, to do that which they will not do themselves.

The following brief extract in relation to Manchester, is from one of Mr Carter's "Letters from Europe," published in the N. Y. Statesman.

MANCHESTER.

Our arrival at Manchester was at an hour, when all the laborers of both sexes had finished the toils of the week, and were set free until Monday morning. The immense multitude of old and young, male and female, who thronged and literally blocked up the streets, afforded conclusive evidence of the populousness of the *borough*; for although it now contains 165,000 inhabitants, it is not dignified with the name of a *city*, and has no other government than that of a Reeve and a Sheriff, without a representative in Parliament.

The appearance of Manchester is not very prepossessing. It is built of brick, manufactured in the suburbs. The buildings are plain, and discolored by the cloud of smoke in which it is constantly enveloped.—Some of the streets are handsome, and all of them much cleaner than could be anticipated from the pursuits of its population, None of its public buildings, except perhaps the Collegiate church, are very peculiar or striking. There is a beautiful Town Hall now going up in King's-street, the design and architecture of which are chaste; but its location is bad, and it does not appear to advantage. The pleasantest part of the town is the crescent, on the Liverpool avenue, which presents a fine opening, embracing a view of nearly the whole borough, the windings of the Irwell, a small stream on which it stands, and the canal covered with boats.

* * * * * * * * *

One of the largest piles of bildings in the town is the Infirmary, standing at Piccadilly, in a central position. It is a plain structure, of brick, with no other attractions than its conveniences. Its location is near a large sheet of artificial water, covering an acre or two, around which are pleasant promenades. The front of the edifice has an illuminated clock, which is a great convenience to the inhabitants at night. There is a fine suit of cold and warm baths, connected with the Infirmary, but likewise open to others. It it in all respects a useful institution, to which the sick and infirm of all descriptions, strangers, as well as residents, have free access, with good medical attendance.

PINEY TALLOW.

Piney tallow is a vegetable product which resembles common tallow in many of its properties. It is obtained from the fruit of the piney tree (Vaterica Indica) by boiling the fruit in water, when the tallow is soon found to rise to the top in a melted state, and on cooling forms a solid cake. The colour of the tallow is generally white, but sometimes yellow; it it greasy to the touch, with some degree of waxiness; it is almost tasteless, and has an agreeable odour. It melts at a temperature of 97 1-2 degrees, and consequently remains solid in the climate of India. The piney tallow is used only at Mangalore, where it is employed for medical purposes; but the tree is common through out the western coast of the peninsula of India, at least as far northward as the boundaries of the province of Canara, and there would, no doubt, be sufficient to supply a considerable demand for this valuable product.

The piney tallow has been made known in England by Dr. Babington, according to whose analysis 100 parts consist.

Carbon - - - - -	77
Hydrogen - - - - -	12 1-3
Oxygen - - - - -	10 2-3
	100

SOLAR SPOTS.

Mr. Emmett of London, has made many observations on the motion of the spots on the sun, all of which tend to disprove the opinion that they are hidden and and in sight equal times, but to confirm those of the older astronomers, who state the times of appearance and disappearance to be different. According to Mr. Emmett, the time during which they are visible is 12 days 8 1-2 hours: and that during which they are invisible, 15 days 3 1-2 hours. These nearly agree with the times mentioned ey Kirchius, Stannyan, Cassini, &c.; and no imperfection of instruments, nor inaccuracy of observation, can be fairly urged to account for the great difference between these and equal times. *Lond. paper.*

PEACH TREES.

Those who wish to preserve their Peach Trees should dig about them and destroy the worms, leaving a hole round each tree during winter. By this means peach tress have been preserved from the destruction of worms. The present is the proper time.

RELIGIOUS TRACTS.

AN assortment of Religious Tracts may be be found at the Counting Room of the Christian Register No. 81 Washington Street near the head of State-st. Also Children's Books.

☞Orders for Unitarian Tracts and Books will be promptly attended to.

LONDON BOOKS.

MUNROE & FRANCIS have received a consignment of London Books imported by Mr WILLIAM C. HALL, which they offer at his very low prices at their store No. 128 *Washington*, corner of Water st. Among them are the following—viz.

Locke's Works 10 vols. 8vo;
Bacon's Works 10 vols. 8vo;
Johnson's Works 10 vols. 8vo;
Ainsworth's Dictionary 8vo. and 4to;
Bell on the Bones, with Engravings 4to;
Buchan's Domestic Medicine;
Buffon's Natural History;
Burkitt on New Testament; Hebrew Bible;
Adventurer; Connoisseur; Tattler; Guardian;
Lounger; Spectator; Mirror; Cruden's Concordance;
Cook's Voyages; Cabinet Poe's 2vols;
Calmet's Dictionary of the Bible 4vols. 4to price $12;
Dryden's Fables; Domestic Cookery; Gem;
Gil Blas; Goldsmith's Rome; Goldsmith's Greece;
Gay's British Plants; Gurney's Dictionary of the Bible; Howards Beauties of Literature;
Lives of Eminent Scotsmen; Lowth on Isaiah;
Locke on Human Understanding; Locke on Epistles;
Paradise Lost; Butler's Analogy; Newton's Works;
Ossian; Pinnock's Catechisms; Paley's Works;
Plutarch; British Prose Writers 51 parts;
Robertson's Works; Adam Smith's Works;
Shakspeare; Sales' Alcoran; Keley's Universal
Cambist; Ure's Dictionary of Chemistry; Warton's History of English Poetry; Memoirs of Queen Caroline; Young's Night Thoughts; Diamond hakspeare, &c. &c. &c.

Also a collection of French Prints, being views, heads scripture pieces &c. oct. 8

CHRISTIAN EXAMINER.

LATELY published by CUMMINGS, HILLIARD & Co. the Christian Examiner for July and August.

CONTENTS.

MISCELLANY. Associations for Benevolent Purposes. Difficulties in the Society of Friends. Despondency. Account of the Unitarian Churches in Transylvania.

COLLECTIONS. A Hint to Ministers. Religious Insruction at Geneva. Robert Hall's Life of Toller.

POETRY. The Water of Life.

REVIEW. The Leper of Aost. Mr Palfrey's Sermon. Mr. Sewall's Sermon. Burder's Sermons to Children. Hadad a Dramatic Poem.

INTELLIGENCE. The American Bible Society,—Massachusetts Bible Society—The Hebrew Settlement in ew York—The Anniversary of the Unitarian Fund—British and Foreign Unitarian Association—Unitarian Miscellany—Theological School at Cambridge. Sept. 15.

SCHOOL,

No. 81, Washington-Street, (Cornhill-Square,)

MESSRS. MAGOUN & VALENTINE, commenced the fall quarter of their School, on MONDAY, October 3. a few more scholars can be received in Room No. 1, which is occupied by the first class of Ladies; limited to 40, divided into 4 divisions, of 10 scholars each, who are instructed in the various branches of the English Language, together with the French. Also, Drawing and Painting, together with all kinds of Needle Work, under the superintendence of Miss Catherine Davis.

N. B.—At the end of the quarter, four valuable Gold Chains will be awarded to the most deserving of the First Class, as usual. In Room No. 2, Boys are fitted for the Latin and English High Schools; and also for the Compting Room. Room No. 3, is occupied by the second Class of Ladies, who are instructed in the various branches of an English Education.

☞ In addition to the Gold Chains, several Gold and Silver Medals will be awarded to the most deserving.

M. & V. will commence an Evening School in October, for Writing, Arithmetic, &c. oct 15

DR KENDALL'S SERMON.

A FEW Copies of the Rev. Dr Kendall's Sermon on Timothy iii. 16. for sale at the Counting room of the Christian Register.

NOTICE.

THE Semi-Annual Meeting of the EVANGELICAL MISSIONARY SOCIETY of Massachusetts will be holden in Dr RICHMOND'S parish, *Dorchester*, on Wednesday the first day of November next, at 12 o'clock. A sermon will be delivered at 2 o'clock—the members are requested to assemble at Ford's Hotel, near the church. Oct. 8. 1825.

HINTS ON THE LORD'S SUPPER.

A TRACT has just been published, and is for sale at this office, entitled "*Hints on the Observance of the Lord's Supper.* It is composed of extracts from the Rev. Mr Buckminster's Sermon, on that subject. oct. 8.

CHANNING'S SERMON.

A FEW copies of the Second Baltimore edition of Dr Channing's Sermon at the ordination of Rev. Mr Sparks, are just received at this office. his is the handsomest edition that has been published, and contains all the written performances of the occasion.

☞ On hand a few copies of the *Eleventh* edition, of this Sermon, cheap for distribution.

Also Channing's Sermon at the ordination of the Rev Mr Gannett.—Eddy's Reasons.

WARE'S DISCOURSES.

FOR SALE at this Office WARE's Discourses on the *Office and Character* of Jesus Christ.

RESIGNATION.

RESIGNATION, an American Novel, by a Lady, in two volumes. This work is for sale at the Counting room of the Christian Register, and at the Book Stores generally.

ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe Francis*, and the Booksellers generally small book intended for children, entitled *Robert Fowle* For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum. if paid in advance, or three dollars payable in six months.

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